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THE NATIVE MINISTRY

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An address delivered before the Annual Meeting of the Central China Mission of the American Methodist Episcopal Church.

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IT is safe to say that no phase of Mission Work in China has demanded more thonght, patience, and prayerful watching than the one we propose to discuss, and none which has borne less frnit. From the character of our work on the one hand, and the impatience, and nnwise demands of Home Boards on the other, missionaries have felt it imperative to press into their service, often as a temporary expedient, every available help. The obstacles between the great body of the Chinese and the Foreign Missionary have seemed a forbidding barrier; the language, methods of thought, cnstoms, strange superstitions, moral obliquity, and the unfathomable depths of vice, have combined to strike terror into the breast of the single-handed warrior, and he has early learned to cry, "who is snfficient for these things." Natnrally enough, feeling as every earnest man does a consnming desire to rescne the poor degraded victims which he sees in such mnltitndes around him, he is impatient to try remedial means offered, and what more reasonable than to use converted Chinamen to convert Chinamen. Thns for more than a score of years, the bnds of promise, the more intelligent converts have been taken from their natural surronndings, cared for with tenderest affection, built up intellectually and spiritually *by the missionary*, and

returned eventually to remingle upon the world's plane, not hardened, not more capable, but effeminate, their artificial accretions wither and die and they become seven fold more heathen than before.

The over-mastering passion of the average missionary is the conversion of China to Christianity, and I have no doubt if he could enter the field to day untrammeled with precedents, he would act largely as the fathers have. From the beginning of mission work in China every man to a large extent has been a law to himself. The field has been of such illimitable extent, and seemed charged with such possibilities, that in the enthusiasm of early years the man who ventured most, whose phantasies led him to the outer rim of radicalism, was expected, or it was hoped he would touch some spring which would solve our problem. While modifying by degrees his preconceived opinions of the stupendous work he has undertaken and the manner of doing it, it has been brought about generally by his own failures and sad experiences. It would not be just to charge this to the young missionary's self-sufficiency or to the old missionary's stupidity.

The young man has not found any unity of action, any one plan of work generally adopted. If he appeals to A. B. or C. he finds each pursuing certain plans which still need developing, *i.e.* they are on trial. While it is true a hundred methods have been tried and none can distinguish between the "old" and "new," and any amount of conscientious labor bestowed, it is evident from the conflict of views now entertained that much dimness still hangs over the "vexed" subject.

I think my older fellow laborers will agree with me when I say, that it requires many long years of close patient study and constant contact with the Chinaman in his multifarious relations to gain a comprehensive knowledge of his character.

To be able to offer an intelligent solution to our problem requires that we have an approximate measure of the Chinaman, of his historical environment, the springs or motives by which he is moved, and the pressure which is brought to bear upon his every day life from without.

Then, without any lengthy digression from our thesis, let us enquire into the present condition of China, the material which we are to build into the universal temple of God on earth.

The Church finds herself at last attempting to found Christianity among a people destitute of a knowledge of God,—at least, in the Hebrew and Christian sense, an essentially one and holy being—a people uninspired by divine manifestations, undirected by authoritative revelations, without examples except the best growth of unregenerate humanity, but with instincts, I grant, parallel to our own. No imaginary gulf lies between Christianity and Confucianism, there is a semblance in their ethics, but it is the semblance of life and death; real and wide is the gulf, and may not be crossed without radical change of motive and life.

The unfolding of this new world of intellectual and moral life to this people, is not in new doctrines, new theories, new methods, not in ceremonies nor churchly organizations which have worked well in other lands, it is a spiritual life which is needed, the pure seed of the gospel from which shall grow in a new atmosphere, under new conditions, the tree of life. Thus we cannot transplant foreign methods of church work and expect similar results. We very soon discover that we have to do with a peculiar people, where the law of assimilation is prodigiously active, and the typical character formed at an early age. The ethics of men like Laotsz and Confucius have become almost impotent as conservative agencies and an

unwritten yet universally accepted code sways the life of almost every Chinaman, which may be stated in two words—personal advantage, or private ends. It is inherent at birth and strengthened by practice until death. It matters not how exalted the station in life, how religious or worldly in profession, from viceroy to *tsao-li*, from primate to barber might be written "video meliora proboque deteriora sequor."

Macaulay's description of Charles I. applies to the average Chinaman, "He was, in truth, impelled by an incurable propensity to dark and crooked ways." But there is reason to believe that he was perfidious, not only from constitution and from habit, but also from principle.

Let us glance for a moment at the home life where life's initial steps are taken. Love, virtue, sympathy, modesty, courtesy represent little beyond the names. Any close observer, who has ears to hear and eyes to see, with a command of the language soon finds he is among a people diseased in body and soul. The foul festering atmosphere of home life is sufficient to check the development of any inate moral goodness in the infant soul. From the home, out in every direction, spreads sickening corruption, down every stream there flows unmeasured depths of foul pollution. The language reeks with filth, the home, the street, the temples, the halls of justice, resound with curses; male and female, adult and youth take and give without blush the lowest epithets of which the language is capable. From the start the typical man is an adept in deception, lying, faithlessness, he is avaricious and subject to deterioration. Shakespeare's description of Richard III. while representing an extreme character, fairly describes a large class in China, and unhappily that class with which business men and missionaries have had to do. "Why I can smile, and murder while I smile, and cry content to that which grieves my heart;

and wet my cheeks with artificial tears and frame my face to all occasions. I'll play the orator as well as Nestor; deceive more slily than Ulysses could; and, like a Simon, take another Troy; I can add colors to the cameleon; change shapes with Proteus, for advantages, and set the murderous Machivel to school. Can I do this, and cannot get a crown? Tut! were it further off I'll pluck it down." While the Chinaman may not be morally worse than other heathen nations, as the Assyrians, Egyptians, deteriorated Greeks and Romans, or the present East Indian and Japanese, I venture the assertion, he overtops them all in intellectual ingenuity and cunning methods of executing his desires. There is nothing he will not dare attempt, if he sees personal gain at the end.

I have seen fit to delineate the average Chinese character, that the methods we have used to mould it, might be brought into stronger contrast, especially, our practice in raising up a native ministry. Beyond the personal efforts of the missionary in preaching, book distribution, and superintending Day Schools the great work has been to create a *native ministry* which should occupy inland stations, to whom in a large measure the details of the work could and have been entrusted. These evangelists in some societies have been chosen from adult baptized Christians, with indifferent ability, whose knowledge of Christianity often dated back not more than one or two years and in some instances only a few months. The more conservative have relied chiefly upon Boarding Schools for preachers turned out annually under the supervision of men who as a rule had their hands full of general mission affairs. These young men have lived in the Boarding Hall, have depended upon the missionary for daily guidance, and have grown up with no other expectation than to be guided and supported for life. These men in many instances have been sent to distant sta-

tions, entrusted with renting and furnishing chapels, superintending schools, and sometimes even the purchasing lands, funds have been placed in their hands for teachers and chapel-keepers. They have received quarterly, semi-annual, but more generally annual visits from some missionary, and not infrequently be a mere student of the language.

The poor ignorant man of the first class, is exalted to the highest and holiest calling on earth, after a short probation in a little Church of "rice eaters." He commences the duties of his new station with the outward gravity dignity and unction of his teacher. That man a year or three years before was not unlike the thousands who curse and fight over a cash, debauched to his heart life with the manifold vices of heathenism. The man came for material gain, and the Missionary half felt it so, but has faithfully expounded to him that the bread which he breaks is spiritual, and no position where worldly gain can be had must enter his mind. The man calls 上帝 or 天主 or 神, whatever for God he heard the Missionary use, to witness that he comes only to save his soul. He enters the church, he is not long in taking in the situation, he discovers quite a little army no better than himself occupying to his mind lucrative posts. There are cooks, gatemen, day school teachers, chapel keepers, preachers, every one with well filled rice bowls and little work except the cook. He would cook if called to the kitchen, he would prefer being gateman, he hardly dares to offer his services as school teacher. He compares himself with the native preacher, and concludes that with a little more drill upon the trite sayings and oft quoted passages he would make a good preacher.

He studies the situation, lays his plans, and pulls many secret wires. He is an adept in reading and interpreting the Missionary's peculiarities, and what he cannot find out will be told

him by other native preachers or persons near the foreigner, who will not lose anything by securing him a position. His mouth is filled with scripture when occasion demands it, he will be sure to have a New Testament near at hand, he kneels lowly, and prays vehemently, he will have a wonderful experience. If he could just get enough to nourish his poor body he would preach to his people. He knew when and how to make his advances; he has read his missionary as well as his hymn book.

The man seems so earnest and shows his zeal in such a variety of ways, that the missionary concludes he is the right man to labor among his people. He is taken, three four or six dollars are his monthly portion and a house, a mere pittance to be sure, but more than he has ever had before, and more hard cash than the village school-teacher, who is his superior, receives in double the time.

He goes to enact the biggest farce on the grandest scale he had ever dreamed of. The first year he shows spirit, he has brought in enquirers, he has been found, when visited by the missionary, studying the Bible or talking to a few in the chapel. He is improving, and the second year it is thought best to increase his salary. Two potent and dangerous elements have been given to this poor ignorant man, who possibly was dismissed from the village school for incompetency or squandered his patrimony, badly in debt and seeking an asylum out of the reach of his creditors. He has money and delegated power, he can laugh at his abused neighbors and form new friendships. There is generally an end to the farce providing there be an honest man near the missionary or the missionary be given to an investigating turn of mind, deterioration sets in at last, the sordid soul who came for worldly advantage cannot gird up his loins forever. The mold of

laziness comes to the surface. He is reproved, tried, reproved, retried, prayed with, upbraided, and finally suspended, possibly reclaimed but down again, and at last sent about his business. Do I overstate it when I say there are a thousand of such men to-day in and out of our missions who have consumed tens and tens of thousands of sacred offerings for the salvation of perishing souls, who in using them have not only cursed themselves still more, but in the use of them have spread far and near the news that designing, wicked men are employed by foreigners to preach their doctrines? I know whereof I speak. Such men have come to me time without number. I have seen them fawn about young missionaries after they had run their course in two or three missions.

It has, moreover, been the custom to establish Boarding schools at our central stations, with the purpose of selecting and training the brighter boys for evangelists at the expiration of their course of study. In these schools there has been a moderate curriculum combining the classics of China with our religious books. The boys have come from poor families, and at an age when they have learned and practised all the virtues and vices of the adult Chinaman. They are, as a rule fully supported by the mission, and have well founded hopes of obtaining some Christian employment at the end of their terms. During their school life they have dressed better, been better housed and fed than possible at home. They have gone quietly through their daily exercises, attended church, been probationers, received baptism, entered the church.

As a rule during all the curriculum there has been very little manly exercise, and *no manual work*. The boy as a rule has been plastic, has turned out a goodly looking chap, bright, with more general knowledge than the ordinary literary man, but destitute of independence, of solid manhood; he has been a hot

house plant, wind and storm have never beaten upon him. Conrageons enterprise, the spirit to dare and do, the power to contend against obstacles have not been developed. The ranks of some missions have been filled by such soft and effeminate lads, who have taken to the preaching of the gospel as a matter of course. Why? Because they think the missionaries want them to do it; they would as soon be doctors, or compradores, if such lines were pointed out to them.

Up to the present hour missionaries have been receiving, appointing, and in many instances laying hands of ordination upon just such candidates as I have endeavored to describe. In the older missions where large staffs of native preachers have been employed some persistent efforts have been made to put them upon a self-supporting basis. Yon might as well attempt to found a house upon the air or to plant dry poles in desert sand and expect the one to stand and the other to grow, there must be first foundation and life.

I purpose now to allow others to give their testimony. I have seen fit to omit all names, as I am alone responsible for this paper, but in every instance I quote from honored, earnest, old men. One writes, "You have got a very serious question to grapple with and I feel myself a very unfit person to say much on the subject. Looking out as one must do on the plans followed by other brethren in the field I have come to a somewhat decided opinion in regard to one or two. 1st. The boys trained in a hot bed from early days and then sent out as native Preachers—seem to me like artisans wearing gloves and working at their handicrafts in them. When I speak of a hot bed, I mean the ordinary mission Boarding school where a good and thorough curriculum of study is gone through, but very little of what Ignatius Loyola made most of, a moral training, a training to endure hardness, a training

towards the development of that self-sacrificial love which alone wins men, where indeed boys are better off in every way than they would have been at home and better off than the ordinary Church member is. That this is so seems to me to indicate a radical defect in that method, and as I have noted the after course of such youths the effect of such training has been to me apparent, in their not liking to endure hardness as good soldiers of Jesus Christ. Hence I do not take to the orthodox training institution which is to turn out ministers cut and dried after a certain term of education. If there were some industry connected with such institutions, some plan whereby the students would have to fight the battle of life which the majority of Chinese Christians have to fight, and hence brought into sympathy with them, I should much more incline towards them than I do at present. 2d plan which I decidedly dissent from, though it is a plan adopted in this Mission, is the placing out men at distant stations where they are paid regularly and *well* by the Foreign Missionary, but do not have that regular oversight which in nine cases out of ten is absolutely needed under such circumstances. If they were dependent upon the native Church *they* would look after them, but as it is they feel that it is not their business." The above is from the senior missionary of one of the largest missions in China.

The following is from a veteran laborer. "We have 22 native laborers, none ordained, 6 licensed to preach the gospel. The salaries are probably from 6 to 9 dollars per month. There are 13 native teachers who have in some instances higher salaries. None of our assistants have come direct from Day schools, but quite a number who began in Day schools entered the Boarding school and later the Theological school. I do not know *of any one who is wholly supported by*

contributions from the natives. Some of our native Church members assist in Christian work *from time to time* without pay."

Another gentleman writes me from one of the oldest missions of China. "We have 22 preachers of all grades, they receive from 4 to 11 dollars per month—2 came from Day Schools—20 from Boarding Schools. 3 supported by native Churches, and 3 partially, 17 were in both day and Boarding School." It must be remembered that preachers which are reckoned self-supported by native churches live in mission property which is furnished and kept in repair by the mission, and much of their constitnency in one way and another drawing upon the foreign bank. A letter from the senior missionary of a mission founded 40 years ago says. "Number of preachers say 20. We have a number doing good work but classed as colporteurs—2 ordained. Salaries from $5\frac{1}{2}$ to 11 dollars per month—Nine can be regarded as coming from Day schools—say 15 of the 20 have had Boarding school advantages—some however only to small extent. *None supported entirely from native proceeds,* 10 at least, partially from native sources. Our best preachers (with rare exceptions) are educated." I now extract from a sister mission of the same port. "There are 47 native members of the conference. (I see by recent statistics that the number has increased to 66). We employ about a dozen men besides. (I see from same authority that the dozen has swelled to 81). No pay grading ever practised in the mission. Beginners mostly receive nothing for their families, unless required to move away from home. We inculcate the "Comfortable support" doctrine, though a graded salary according to years of service or responsibility of appointment has been mentioned.

One of our elders for years entirely supported by native Church. Seventeen (17) came from schools. We try to

persuade young men to take a course of study before entering the regular work; they get along much faster afterward. Many of the most successful in school and since leaving school can hardly be kept from returning to school, pleading certain changes in school curriculum as highly important.

Have had much encouragement in taking young men who have been fairly successful in the work and giving them a year or two in school. Our force has been too small to do justice to the schools." A sister mission at the same port has quite a large staff of preachers, and under better pay.

Another Missionary says, "We have 18 ordained Ministers—6 unordained and 6 Theological students. They are paid, ordained men 10 dollars per month with house, to begin with. Unordained 8 dollars per month." This mission has comparatively little country work.

The senior member of one of the strongest Missions in Central China said to me they had about 11 preachers—receiving on an average 7 to 8 dollars per month. He was opposed to a paid ministry from foreign funds—that they would be better off with two native preachers than the 11.

It will appear that nearly all large missions have tried for many years to create a native ministry, sustained almost entirely from foreign funds—we might say entirely, for the returns from native sources have not been a tithe to what those Churches in one way and another have drawn from mission treasuries. It is becoming generally recognized that there is great danger in the methods which have been used, and the course pursued towards those we have tried to educate for the specific work of the ministry has been instrumental in dwarfing or killing outright the very organs which needed to be strengthened for any successful work, or to contend in the race set before every Christian. There is a law of vital force

at the foundation of every Christian life, which we have gone on disregarding, viz., self-growth, self-improvement. Instead of planting the germs of life and allowing them to expand under their peculiar surroundings and take growth in a normal and healthy manner, we have fed our sproutings to death. There is considerable similarity between the present native ministry of China and the Sacculina in the Hermit Crab which Mr. Drummond has described for us. "Within the body of the Hermit Crab a minute organism may frequently be discovered resembling, when magnified a miniature kidney-bean. A bunch of root-like processes hangs from one side, and the extremities of these are seen to ramify in delicate films through the living tissues of the Crab, and though a full grown animal, it consists of no more parts than those just named. Not a trace of structure is to be detected within this rude and all but inanimate frame, it possesses neither legs, nor eyes, nor mouth, nor throat, nor stomach, nor any other organs, external or internal. This sacculina is a typical parasite. It boards indeed entirely at the expense of its host, who supplies it literally with food and shelter and every thing else it wants. So far as the result to itself is concerned this arrangement at first sight is satisfactory enough; but when we enquire into the life history of this small creature we unearth a career of degeneracy all but unparalelled in nature. Now the creature above described when in its embryo state bears not the remotest resemblance to the adult animal, the biologist knows it then as the Nauplius. It has a body, supplied with six well jointed feet by means of which it paddles briskly through the water." I have not time to continue further description, how it incases itself in the crab, and then gradually degenerates. I am speaking of certain methods which have been pursued toward

a class and the evident results which I deem analogous to my illustration.

Our methods weaken and destroy the energy and independent action of embryonic Christians.

I have said enough upon the negative side of my subject, but I could not well say less, when my convictions are so much at variance with the quite general practice. I must needs try at least to point out the main defects in our present mode of work before venturing to recommend any radical departure. I am deeply impressed with the seriousness of this subject, of its far reaching results, that in the decision of a line of action hang incalculable interests. While the main defects of old plans may seem clear enough, the perfectness of new methods can only be guessed at in their future successes.

It seems to me, first, that we are to reach our desired result more by indirect than direct efforts—that in other words, the present work of Missionaries is not so much to create a native ministry as to prepare the way or material from which the Lord in his own time shall call and send forth, that it may be said as of Paul—"And he said, the God of our Fathers hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be a witness unto all men, of what thou hast seen and heard." To prepare the way means that Christianity be made desirable on the part of the people for its intrinsic value, its spiritual worth. This is not the work of a generation to a people tied by ten thousand cords of pride and love to its hoary institutions. It naturally presupposes a period of education, of liberal enlightenment, in which time those coming in contact with the truth, shall comprehend its superiority over any thing they have, and recognize its value for what it can do for them as spiritual beings. Understanding the conservative

tendencies of this people as we do in reference to all foreign innovations, and what a herculean task it has been for Europe and America to convince the people of the utility of matters connected with secular life, after repeated demonstrations, is it any wonder that great time, great effort, should be required to convince them of spiritual things? Are we to suppose the religious instincts of this people less conservative than their secular? that the religious man is less fettered by the past than the secular? Every Chinaman from head to foot is bound by a thousand ties to idolatrous rites. The infant lips lisp prayers to the great ancestors, ancestral rites are fairly moulten into the life of every child. Possibly this period of education might be cut short if we were endowed as the early Apostles were to do wonders, for by so doing we could arrest the attention of vast multitudes. But instead of such endowments, along with our message of love we are able to bring into the field those permanent educational factors which have shaken other lands. We have the Press that miracle of power which is destined in the immediate future to shake this Empire more powerfully than it has any other land. The best talent of the Christian Church should be brought into requisition for this special work, and thus make it an auxiliary of power for the truth. Let us scatter every where literature of such a character as shall attract from its appearance, and shall convey the truth in a manner to be appreciated by the educated and influential. Schools are to be a mighty agency in the hands of missionaries to advance the time when men shall receive intelligent and spiritual calls to the work of the ministry. Around every central station I would district the land, gain admittance to every town and village with a humble Christian school, where the Gospel may be preached regularly by the itinerant missionary. At the central stations I would have

schools of a high grade, connected with them Industrial Departments where each boy unless he pays his own way shall learn a trade and earn his own livelihood, thus when his school days are over he will be prepared against all emergencies. In these schools I would have a department to teach the English language and such studies as can be made practical to the students in after life. From what we see in India and Japan and even before our own eyes I am convinced that the English language is to be the future vehicle of precise thought, the higher education of this country is to be conducted in English. The Chinese language is too cumbersome and uncertain for precise thought, therefore the sciences of every character will gradually seek the more perfect and easier vehicle. See what we have at the present hour in Tientsin. (1) An Electrical College, (2) School of Engineering, (3) Military Academy, (4) Naval School, (5) Medical College. And a preparatory department. The English language is used in every department. The lectures are in English. In other great centers the more enlightened are taking in the situation and ere long will move. It behoves us as wise master-builders that we see to it that this miracle for good be not transferred to the field of doubt and scepticism. I would work with redoubled energy upon the humane side of the people, look with more care after their physical well-being. Here we can bring to them a balm which the highest and lowest can and do appreciate—it has swift wings to bear us to that time when a sentiment favorable to that higher message for their souls shall be received.

I would *itinerate freely* and *systematically* over a small circuit and preach the gospel. Not a circuit which can be made only once or twice a year, but weekly or monthly at least. I have no faith in a work which receives one or two days

supervision in a year, it would die out completely in a Christian land. Any impressions made by the missionary's visit will soon be lost here, unless followed up. The course I would adopt will call for many more laborers, the Church is well able to send them, when she wakes up to the task God calls her to do in China. It is not necessary all these itinerant preachers should be ordained. Let us have men of sterling worth whose hearts are longing to do something in the great harvest field. I would take with me any converts who have been thoroughly converted and have them tell the story of salvation by faith, preach statedly at as many points as possible, raise up little societies. From these little societies, meeting in private houses or school rooms, will be born our preachers. Who heralded the tidings of salvation over the Roman Empire? Who wandered away from the great centers where the apostles were preaching and broke to barbaric crowds the wonderful news of redemption? Paid agents, boys trained in hot beds? Nay, frequently women of sanctified spirits, yea slaves whose fetters had been stricken off, humble men whose hearts had been touched by the Spirit, outran Apostolic feet; without appointment, without pay they journeyed to save men. I cannot believe we shall see a spiritual ministry until we have a spiritual Church, small assemblies of true, humble, Christ-loving disciples, who know the value of salvation, these will be the *Constituencies* which will bring forward Stephens, Marks, Silases, Timothys, to assist us in the work of the ministry, and who shall be chosen not by us but by Him who "When He ascended up on high, led captivity captive and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists: and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Christ's message was—"go ye into all the

world and preach the gospel to every creature"—&c. What shall follow? "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues," &c. Christ's last words to his disciples were: "After that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We have never received any command to form a ministry. It is the unique work of the Spirit to move the hearts of men to this office, and the work of believers to witness to their call by sustaining them. If men are truly converted under our preaching, they will bear witness, and their testimony will be a hundredfold more powerful when it is known they are not paid for it.

Let us not deceive ourselves into the faint hope that we are hastening the evangelization of China by using foreign money to send out inexperienced, weak-kneed Converts. It requires a hero, a man with dauntless courage, and filled with the Holy Spirit to preach the Gospel unsupported by faithful followers. No Chinaman as yet, so far as I know, has shown sufficient moral courage to brave the storm, to throw himself upon his countrymen and single-handed plunge into the fight. The time will come when a divine afflatus shall come upon our poor, frail, miserable, speechless, infant societies, and we shall see re-enacted the scenes of primitive times, and, "He shall see the travail of His soul and be satisfied." Then men will enquire, "have we not tongues, have we not courage to preach this gospel?"

From my standpoint, the methods to be used to raise up a native ministry are :—

Educate the people until such time as we have prepared receptive minds.

Work upon the humane side of the people with every gospel benevolence.

Herald everywhere salvation from sin through Christ.

We wish to make the gospel indigenous in China. For a religion or philosophy to have a natural and free growth it must be desired for its value alone; and unless we can bring people to see the advantages, the blessings of the Gospel for its own sake, millions of dollars paid to men who are not baptized with the Holy Spirit will not win them. I believe it would be wise to take a solid stand, and cease to pay men from foreign funds to preach. We shall eventually have converts, and we now have in some instances, who will preach for the love they bear to Christ and perishing men; and when the time comes to pay, let it come from native societies. The native Christians will then regard this work committed as a sacred trust to them—paying and praying will become simultaneous and spontaneous.

Other and abler pens have treated our subject, it is the vital question of the hour, and some united action would be a boon to every laborer here, and especially to those who are to come. If the past be but stepping stones to a broader view of our incomparable work, all the treasure, toil and sad experience have not been in vain.